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The Oriental Church

POPE PIUS XI

The Motu Proprio on the jurisdiction of the Congregation of the Oriental Church. N. C. W. C. News Service.

I. The Sacred Congregation of the Oriental Church, which is presided over by the Sovereign Pontiff himself, has full and exclusive jurisdiction over the following countries: Egypt and the Peninsula of Sinai, Eritrea and Northern Ethiopia, Southern Albania, Bulgaria, Cyprus, Greece, the Dodecanese Islands, Iran, Iraq, Lebanon, Palestine, Syria, Trans-jordan Asiatic Turkey and Thracia subject to Turkey.

II. Consequently, in the above-mentioned regions the same Sacred Congregation possesses—not only for the Faithful of Oriental Rite but also for the Faithful of Latin Rite and their hierarchies, pious works, institutions and associations—all the faculties which the other Congregations possess for the Faithful of Latin Rite outside these territories; nevertheless, the right of the Congregation of the Holy Office remains unaltered, and no diminution is made in the matters which so far are reserved to the Congregations of the Sacraments, of Rites, of Seminaries and Universities and to the Tribunal of the Sacred Penitentiary.

CONGREGATION'S COMPETENCY REMAINS

III. In regard to the Faithful of Oriental Rite who live in regions other than the aforesaid, the competency of the Congregation of the Oriental Church remains intact upon the whole. Consequently, all matters of all kinds are reserved to it, namely those referring either to persons, or discipline or Oriental Rite even if they are mixed, that is to say, if they also touch the Latins either on account of facts or of persons; and for these faithful all the faculties are attributed to it which belong to other Congregations for the Faithful of Latin Rite. However, the right of the Holy Office always remains intact and no diminution is made in the matters so far reserved to the Congregations of Seminaries and Universities and to the Tribunal of the Sacred Penitentiary.

IV. The Congregation of the Oriental Church decides the controversies in a disciplinary way. That which it believes should be resolved by judiciary channels will be handed over to the Tribunal which it will designate.

V. The regions of the Christian Orient enumerated above will pass gradually under the exclusive dependence of the Sacred Congregation of the Oriental Church, that is to say, on the dates indicated:

a. On June 1, 1938: Palestine, Transjordan, Egypt, Peninsula of Sinai and the Island of Cyprus;

b. On January 1, 1939: Greece, Dodecanese Islands, Southern Albania, Bulgaria, Asiatic Turkey, Thracia subject to Turkey;

c. On June 1, 1939: Syria, Lebanon, Iraq and Iran.

VI. From the date of the promulgation of the *Motu proprio* to the day of the passing over of single regions to the exclusive jurisdiction of the Sacred Congregation of the Oriental Church, no works or in-

stitutions will be founded or any changes made in the present state of things, without the previous consent of the Congregation of the Oriental Church.

VII. When the countries of the Christian East will have passed under the exclusive jurisdiction of the Oriental Church, the documents regarding these countries, which are kept in the Archives of the Congregation of Propaganda Fide, must be passed over and delivered to the Archives of the Congregation of the Oriental Church, as far as possible and according to the mutual agreement of those entrusted with these two offices.

FUNDS TO BE TRANSFERRED

VIII. The Congregation of Propaganda Fide will hand over to the Congregation of the Oriental Church all the funds destined for works and institutions of the countries passed over to the jurisdiction of this Congregation. In the case where no special funds exist, the Congregation of Propaganda Fide will form with its money, a revenue equivalent to the amount of all the ordinary and extraordinary subsidies that the same Congregation was in the habit of sending to the aforesaid countries for their respective works and institutions. The extraordinary subsidies should be calculated on the average of those sent them in the course of the last three years, 1935-36-37.

IX. The Pontifical Work of the Propagation of the Faith will yearly remit to the Congregation of the Oriental Church a sum which will maintain an unchangeable comparison and proportion within the total sum of the subsidies whether ordinary or extraordinary, which in the course of the last three years—as has been stated—have been assigned in favor of the Orientals and the Latins in the aforesaid countries, and the total of the receipts and revenues which the same Work of the Propagation of the Faith has cashed during the same period.

X. The Pontifical Work of St. Peter the Apostle for Native Clergy yearly transmits a sum equivalent to two per cent of its receipts and revenues to the Congregation of the Oriental Church.

XI. The Substitute of the Congregation of the Oriental Church is a member by right of the Supreme Council of the Pontifical Works of the Propagation of the Faith and of St. Peter the Apostle for the Native Clergy.

Pope Pius XI's Address to the Eucharistic Congress

The Holy Father's radio address to the Congress at the closing Mass, Sunday, May 29, 1938.

VENERABLE brothers and very dear sons, at this moment when the marvelous discovery of the radio allows Us to speak to you as if you were present, with that paternal charity that knows no distance, it seems to Us that We are once more in the Hungarian capital, since We visited Budapest many years ago and had the great honor of admiring, not only its monuments of the past, but also the active and traditional faith of the Hungarian people.

We look back on that as a happy memory; after so long a time one can almost say that the remembrance of you and your glories live again before Our eyes and fills Us with a deep admiration.

We see again in spirit the equestrian statue of the apostolic King Stephen rising from the Bastion of the Fishermen. He appears to Us to be always blessing his people, protecting this people that he took unto his charge, governing them and gaining for them assistance from above; Saint Stephen, to whom it is said

Blessed Peter, always living in his successors, once offered his kingdom and only wished to accept from him the royal power.

Of his son, the saintly youth Emeric, who in the flower of his age was called to the eternal fatherland, we recall the holy life, the gentle character: and as We did several years ago on the ninth centenary of his death We recommend him as a model to all Catholic youth.

We see in spirit, too, so many men and women from your nation, particularly Saint Elizabeth and Saint Ladislav, the King, so full of evangelic virtue who, through the brilliance of their lives and their example have illuminated Hungary and have made it a sort of invincible rampart against the enemies of the Christian name and of the European civilization.

Towards you then, first of all, Our very dear sons of Hungary, towards you Our heart turns; for you at this moment, through the Divine grace that supports the Eucharistic life, we ask God not only that peaceful tranquillity without which there can be no true peace, but also the dignity of peace which is the right of the Hungarian people.

Then We bless with a paternal heart all those who have come from all nations to take part in the Budapest Congress and while Our Redeemer hidden under the veil of the Eucharist but visible in a special way through the eyes of faith gain a great triumph, in union with you, We ask Him urgently that His Divine action uphold and confirm for us durable reconciliation, by the hope that we will find better times.

May He drive from the horizon the lowering clouds of new storms by the Divine beams of His light and by the beneficial action of His grace; may He put a stop to the great agony of Our heart by quieting the troubled souls of men and dispersing the shadows.

We give a special blessing to the dear clergy and to the dear Hungarian people and We beg all good for

the rulers of this apostolic kingdom which, recognizing in Our Legate Our own person, have received him with so much honor and have worked so earnestly and happily for the success of the Congress.

May God cause our Eucharistic gathering to rekindle in the souls that charity justly called the law of the Gospel, and grant an abundance of the finest fruits, not only those that are temporal, but also those that are eternal. May He nourish the Faith handed down to you by your ancestors; may He increase in you the hope of heavenly bliss; may He enkindle and enflame you with that Divine love, source of all Christian virtues, so that, influenced by the example of the good, even those who are so sadly far from Christ Our Lord may return happily to His arms; and may the blessing of Almighty God descend on you and remain there forever.

A United Christian Front

HIS EMINENCE EUGENIO CARDINAL PACELLI

Principal address of the Papal Secretary of State and Papal Legate to the Eucharistic Congress delivered at the Congress, June 8, 1938. N. C. W. C. News Service.

WHEN looking at the world today, at humanity, at the present situation of the Church and of society, one could—humanly speaking, one should—ask oneself if the splendor of these festivities is quite as it should be, if they suit these present hours. Only purely superficial people could however doubt—those who behind the magnificence of the decorations, beyond the splendid spectacle of enthusiastic crowds, beyond the splendor of the public manifestations, do not suspect the deep meaning of these days, nor can understand their essential aim. For their sublime and providential mission is to waken in the hearts of those

who participate therein—or who join therein through faith and prayer—the spirit which creates the heroes to save the world of today and the human race, to defend the Church and Christian civilization against the leaders of religious negation and of social revolution, by opposing them, as did Hungary of the seventeenth century an *acies ordinate*, a united front resolved that no force should break it and no ruse outflank it.

MISSION OF CONGRESS

It is therefore notwithstanding the gravity of the present situation but just because of it that a special role and mission formulated under the following three headings, falls on this Universal Congress:

In the middle of the world where faith is languishing to proclaim in a proud and imperturbable Credo the fundamental truths of the Redemption which the mystery of the Eucharist synthetizes as a *compendium fidei*;

In the middle of the world which is tending more and more to affranchise itself of the divine laws, to profess a full and conscious submission to the law of the Holy Eucharist which demands full harmony between the Faith and the behavior, *palæstra sanctitatis*;

In the middle of the world shaken and in disequilibrium by the provocation to discord, to unite all the people of good in an apostolic crusade to promote the works of concord, of social salvation and sacrifice in a feeling of brotherly love inspired by the Eucharist *vinculum caritatis*.

Humble homage to the majesty of God, One in the Trinity, our Credo causes to rise from this plain towards heaven this solemn and mighty affirmation of our unshakable certitude. Proud reply to those millions of men who refuse their faith and their veneration to the mysteries of the Creative All-Power and

merciful Redemption, it propagates to the very ends of the world the mighty Credo of their ancestors who drew like us their vigor and their zeal, their consolation and their felicity from this symbol of Christianity.

MILITANT GODLESS

Face to face with us is drawn up the lugubrious array of the militant godless shaking the clenched fist of the Antichrist against everything that we hold most sacred. Face to face with us spreads the army of those who would like to make all the peoples of the earth and each individual human being believe that they can find prosperity only by receding from the Gospel of Christ and that the happiness and greatness of society, as of individuals, can but grow dim in the shadow of the Cross. Face to face with us lags the amorphous mass of those who without being personally hostile to Jesus Christ allowed themselves to be tossed by the muddy waves of indifference and frivolity or, carried away by the currents of fashion, to become at the end the unconscious accomplices of incredulity and the fight against Christ. Also face to face with us are the often sanguinary stations which the Church of Christ in these days of disorder suffers with Him on the Way of the Cross.

And while our soul contemplates this gigantic drama and our heart beats faster at the spectacle of this duel where the *mysterium gratia* and the *mysterium iniquitatis* meet each other, the irresistible force of our faith and our love, fanned by the breath of Divine grace, forces the Credo from our lips, no longer as the calm psalmody of days of quiet but as the virile hymn of days of battle.

He who has once crossed, under the guidance of grace, the threshold which leads to the central mystery of our Faith . . . is mightily armed against enterprises of faithlessness, of the hatred of God and

denial of Christ, against the pretensions of pride and human prejudices which surround him, trying to draw him into the nets of their errors and their mistakes.

PERSECUTORS VANQUISHED

Where are now Herod and Pilate and Nero and Diocletian, and Julian the Apostate and all the persecutors of the first centuries? Saint Ambrose replies: "The Christians who have been massacred had won the victory: the vanquished were their persecutors." Ashes and dust the enemies of Christianity! Ashes and dust all that they have desired, pursued—perhaps even tasted for a short moment—of power and terrestrial glory!

The philosophers of godlessness in breaking the bonds which bound man to his Creator, have at the same time without knowing it, and perhaps without even wishing it, disrupted those spiritual forces which gave to the human community its dignity, its cohesion, its very existence, and which drew their strength and their efficiency exclusively from the faith in the Father who is in Heaven. The deniers of the Christian revelation who reject all His mysteries, including that of the Blessed Eucharist, have defiled man in his private and social life; they have robbed the relations of man with man of their high nobility, of their sacred character, they have destroyed them in depriving them of the only sanction which really counts and which the earth expects from Heaven.

A slow but long-continued work of disintegration has insensibly separated intellectual and moral life from the faith in God and in Christ, unshakable rock on which it was originally founded; blind presumption has little by little relaxed and finally broken the link between the duty of man and the eternal principles without having been able to substitute anything else but transcendental morals without foundation or blessing; drunk with the pride of a purely extraneous

progress they have detached education from the foundation which God had given it, and we now contemplate with horror the term of this evolution, the fruit of this progress and of this education: instead of the proud humanity conscious and free which has been promised us, we see nothing but a world in disequilibrium without joy and peace, sorry product of secular errors and mistakes.

Has the world ever known such exasperated hatred, divisions and deep discords among which it is hopelessly involved today? The value of a given word has it ever been lower than it is today, since utilitarian materialism has been openly and officially substituted for the eternal moral principles?

SUSPICION BETWEEN CLASSES

Are we surprised, in a world in which the idea of the fear of God is lost and the teachings of Christ are not applied to the practice of real life, to see suspicion rule between class and class, between man and man, between nation and nation, between people and people, suspicion which has arrived at such a degree that its brutal force threatens every moment to cause a catastrophe, and that in any case it covers with dark clouds the horizon of today and the near future? Is not this race in armaments an object of pitiless horror and aversion for every thinking human being, this race which under the nightmare of this universal suspicion has become the predominant occupation of mankind in the twentieth century, equipped for new conflicts of which the destructive fury would surpass in savagery everything which the past has known? In face of the violent upheaval which the pioneers of atheistic Communism are trying to spread through the world, it is the right, it is the duty of the threatened nations to oppose it for their own sake, and not to allow the destroyers of Christian society to carry into other nations their incendiary torches of revolution

and class war. On the other hand, no illusion could be more pitiful, nor in the long run more dangerous than to try in this reaction to do without the spiritual strength which the faith in God and Christ give the individual and society. Nothing can be more deplorable than just at the moment when this monster is trying to spread its tentacles over Europe and the rest of the world, to weaken the forces of resistance of the Christian front by forcibly taking away from the Church its mission of educating the young in that spirit of heroic fidelity to Christ which alone can give the victory over such a desperate enemy.

We cannot praise too highly the superhuman efforts of those statesmen who, trying to reduce through education or compulsion the bad instincts tending to destroy social peace, put in practice different means according to the temperament of the various peoples and the character of their institutions which seem most apt to bring to an end the open or latent war in which humanity is being used up. It is only just to render homage to their good will, to the straightness and the nobility of their intentions, to the energy with which they pursue their hard task. Nevertheless it is the conviction of every observer who looks a little closely into things that neither the mightiest organization, nor the strictest education imposed by the temporal authorities will ever alone attain the deep reform of feelings. Yet without this reform of feelings the most perfect institutions of social peace will never be anything but a machine without a soul, and therefore devoid of life and fruitfulness.

Until those who are on both sides of the line have their hearts penetrated by the spirit of Bethlehem, by the example of Nazareth, by the doctrines of the Sermon on the Mount, all the official statutes, all human arbitrage will remain doomed to impotence at the great risk of arriving one day at the full bankruptcy of their promises.

True Wisdom

MOST REV. AMLETO GIOVANNI CICOGNANI

Excerpts from the Baccalaureate address given by the Apostolic Delegate of the United States to the graduating class of the University of Notre Dame, June 5, 1938.
N. C. W. C. News Service.

TO seek after knowledge, only for the sake of knowledge, to promote human culture as an end in itself, is a defective method, because such an education is wanting in its highest element and becomes little more than a mere technical training. Science, from the Latin *scire*, to know, implies knowledge. But with what great trepidation ought not society to look upon youth when science is not coupled with wisdom in the preparation for life. Science and wisdom are not the same thing. Wisdom is a virtue, and every virtue is a *dispositio perfecti ad optimum*. It is a sublime virtue, which has for its scope to shed light, and indeed to direct with Divine rather than with human light. There are things which are simply intellectual. There are other things which pertain to the soul and bind us to God in the bond of sonship and of finality: for these study alone is not enough, nor a scientific method no matter how perfect; but to acquire them there is need for recollection, silence, meditation, exercises of abnegation and self-denial, watchfulness against the beginnings of the passions, will-power, and the practice of virtue.

THE BOOK OF WISDOM

In His written revelation God chose to give us a book on wisdom. In the inspired word, prepared for the salvation of mankind, He willed to present to us, even before the Incarnation of Our Lord, the *Liber*

Sapientia, called also *The Book of Divine Wisdom*, one of the so-called deuterocanonical books of the Old Testament, erroneously attributed to Solomon. The author considers wisdom from the intellectual and from the moral side, and makes an historic application of it. The Hebrews were the Chosen People because they permitted themselves to be guided by wisdom; but others who abandoned wisdom fell into miserable calamities in spite of the great glory of their culture and civilization, even falling so low as to adore the transient and corrupt things of this world.

The author sets it in relief that wisdom is the source of happiness and immortality because it consists of uprightness of heart and in correctness of language and actions: "*O how beautiful is the chaste generation with glory,*" while on the contrary, "*Wisdom will not enter into a malicious soul, nor dwell in a body subject to sins.*" The wise man lives securely notwithstanding deceptive appearances; but instead the unwise man is uneasy, disturbed by uncertainty and by fears. The contrast between the two will appear above all in the closing scenes of life. At the end of our days on earth conscience will cause the unwise to say: "We have erred from the way of truth." Wisdom is the perfecting of knowledge in every science: the divine lamp, as it were, which illumines the mind, and the longed-for heavenly treasure which moves the will. It surpasses riches, which in comparison with it becomes a thing of as little worth as sand by the sea. And for that matter when wisdom is present it is accompanied by other good things; but when it is absent earthly treasures are of little value or none at all.

In relation to God Wisdom is personified, endowed with the Divine Nature, attributes, and qualities. "She is the brightness of eternal life, and the unspotted mirror of God's majesty, and the image of His goodness." Wisdom is with God from all eternity, shares

His thoughts and life, is identified with the Divine Word. Wisdom is the Word made flesh, revealing to the world all Christian truth.

WISDOM BEFORE CHRIST

Before the coming of Jesus Christ mankind had caught a glimpse of Wisdom, had desired it, and yearned for it; but had not attained it except in an imperfect way. Saint Paul, speaking of the Greeks, says: "The Greeks seek after Wisdom." And in fact they found a great deal of it: the rhetoricians had wisdom of word; the philosophers, wisdom of thought; the artists, wisdom of beauty; the jurists, wisdom of government; the conquerors, wisdom of arms. But there was another seeming wisdom in the midst of these which was destructive of peace and order. It was: "the wisdom of the flesh . . . an enemy of God"; and it causes men to lose sight of spiritual treasures and of life immortal. When the light of eternity no longer shines forth, what order can we look for in the family, in the education of children, in social relationships, in personal duties? Our actions are dependent upon our principles. We live as we think; and if our thinking is egoism, concupiscence, and materialism, we can expect every intellectual and moral disorder. "For the wisdom of the flesh is death; but the wisdom of the spirit is light and peace."

THERE IS BUT ONE TRUE WISDOM

There is but one true wisdom; and it is the Divine Wisdom, because "all wisdom is from the Lord God." If we consider its essential characteristic, we see this very clearly. Saint Thomas Aquinas, Patron of all Catholic schools and scholars, many times speaks of wisdom in his *Summa Theologica*; and he sets before us its nature. Wisdom has for its object the supreme causes of things: *considerat causas altissimas*. With-

out the knowledge of these causes, other causes and effects and actions cannot be well ordered; but in the knowledge of them wisdom aims to give order and harmony to all. We can readily realize this from our own experience. If a man is narrow-minded, his plans and designs are always faulty. There is a defect of vision and of generosity. Vast spheres are shut out from his gaze, and as a result his actions are poor and wretched and mean.

And what shall I say of those who wander from the path of goodness? of those who restrict their lives to the little world of this earth on which we live for so short a time? The Apostle, Saint James, tells us that their wisdom will be simply earthly, or worse, sensual, or still worse, devilish: earthly, or limited to the passing things of this world, sensual, or restricted to what may please the body, devilish, or confined within the sphere of egoism and pride as in the case of Lucifer who became the angel of darkness. The wisdom of this world *Sapientia huius sæculi* Saint Paul calls all this, and he sets it over in opposition to the Wisdom of God. "We speak wisdom among the perfect," he says, referring to people who have reached the maturity of Christian life; "yet not the wisdom of this world, neither of the princes of this world that come to nought. But we speak the wisdom of God in a mystery, a *wisdom* which is hidden, which God ordained before the world, unto our glory."

WISDOM COORDINATES ALL THINGS

The supreme cause, the *Causa Altissima* is God. Both reason and revelation tell us this; and the sciences with all their progress have done nothing but modernize the old and the solid proofs for the existence of God. Only with God in the mind and in the heart can human life be orientated, well ordered, and tranquil. But to know this is not enough. We could know it with all the arguments, and with all the beau-

tiful illustrations, to be read in a profound treatise on theology; but this knowledge would only constitute theological science. It is proper to science to perfect the intellect in this or that kind of object, but God wants us to have wisdom also, which induces us to love and to serve Him. In faithful love and service wisdom causes us to coordinate thoughts, affections and actions in our direct relationship with God, with due regard for neighbor, in our private and public life, in the exercise of a profession, and in our civic duties. Wisdom therefore is the architectonic science of life, and gives direction to it not only for the years that we must live here, but also for the attainment of our eternal goal, for reaching God, our last end.

Those who are skilled in a science or in an art are spoken of as experts; but if wisdom is not in them they very often, alas, run the risk of cooperating with evil and of making use of their learning in a perverted way. Thus, for example, it is easy for a doctor who has forgotten God to lose his sense of the moral order and to become an instrument of iniquity by promoting birth control, abortion, euthanasia, and other crimes.

We are living in times of change and of novelties. It seems that in the very atmosphere there is a nervous intolerance for that which recalls the past. People become enthusiastic very readily for everything new, even for what is extravagant and radical, in studies, in politics, in economics, and in problems of the spirit. The Church has never feared healthy development. But in the midst of a feverish interest in what is new, and in the onrushing succession of theories and activities, it is important to arrive at a right judgment of things, to maintain an orderly connection between the old and the new, to restrain and combat those social changes which defy every principle of the natural and Divine law, and to preserve our civilization from the madness of the fool who would deny God, reject the rights of workingmen,

destroy the family, exclude the principles of morality from industry, and make even more harsh the struggle of the classes in evil economic systems which ignore the rights of men.

Faith has ever extended a helping hand to science. *Deus scientiarum Dominus est.* God is the Author of nature, and there can be no conflict between true faith and true science. If the Divine Master remains at the head of every activity, life will be full of good works. "He that followeth Me walketh not in darkness, but shall have the light of life." We must follow Him with understanding, because *in lumine tuo videbimus lumen.* At the same time we must follow Him with resolution and with courage, because it is only with these that we shall be able to practice the good and promote it. Those who have no regard for the moral values, those who try to excuse themselves in the thought that they can prescind from them, sooner or later end in an effective denial of them. In holding to truth and in the practice of virtue it is necessary to take a positive stand, to assume without compromise an attitude that is decisive and resolute, because "No man can serve two masters."

The Eucharistic Omnipresence: A Factor in Universal Charity

JOSEPH SCOTT

*Address delivered at the Thirty-fourth Eucharistic Congress,
May 28, 1938.*

WE strangers within your gates have come with a feeling of reverence and respect for this sturdy race, which made this wonder city by the waters of the Blue Danube. It is a far cry back to the days when the

great Stephen walked this historic soil, vested with governmental powers, a king amongst kings, but nevertheless following in the footsteps of the King of Kings, who taught us to learn of Him because He was "meek and humble of heart."

We of the laity ought to take particular interest and veneration for this glorious Hungarian regal Saint, who battled with the heavy responsibilities of government, and yet maintained his virtue and his piety at the feet of his Eucharistic Lord.

We have come from all the ends of the earth to share with this noble people their holy pride and exaltation in their beloved Saint Stephen. His memory should be wafted through governmental halls throughout the world to remind men today who sit in the seats of the mighty—"The Lord thy God shalt thou adore, and Him only shalt thou serve."

Beelzebub is telling the various tribes of mankind today to fall down and adore him, if they would possess the land, but again our Holy Mother the Church is exhorting us to hearken to the Silent Monarch in the Tabernacle of the Altar, who still says, "Come to Me all you that labor and are burdened and I will refresh you."

CYNICISM AND IRRELIGION

In these days of academic cynicism and skepticism and irreligion, we may well cast asunder the uneasy ties that keep us from the Holy of Holies, and remember that "Blessed are they that hunger and thirst after justice for they shall have their fill."

Across this historic soil the forces of the Crescent and the Cross strove for mastery. Behind the physical phalanx of the Christian soldiers was the spiritual ascendance of the virtue of their belief in their Eucharistic Lord, and they could cry out with the Psalmist of old, "Blessed be the Lord God of Israel, who gave us hands with which to fight and fingers with which to

war." So this soil is consecrated by the sacrifice they made.

All of this recalls to mind the humble speech of our immortal Abraham Lincoln on the battlefield of Gettysburg, which seems to be singularly appropriate, when he said, "We cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men who struggled here have consecrated it far above our poor power to add or detract. It is rather for us to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion."

Today we are not facing the military forces of Islam. Today the Cross is a symbol of "peace on earth to men of good will"; but an important element in that message of peace is that it is only destined to be achieved by "men of good will." That message knows no national boundary, no geographical limitations, no restrictions of race or social position, no staked fences to shut out any of the children of men who understand the story of the Last Supper, the Sacrifice of Calvary and the glories of the resurrection morn.

TO LOVE ONE ANOTHER

We are bidden by our Eucharistic Lord, under the benign leadership of the Holy Father, to come here from the ends of the earth—to rest apart from the turmoil of politics, from the clash of bitter partisanship, from the pride of intellect, from the angry passions of the hour, to rest awhile with God's love in our hearts—and to remember His direct message to all the children of men from the highest to the lowest, "By this shall all men know that ye are My disciples—that ye love one another."

As a man of the world, with little pretensions, and no justification for self-opinion, may I be permitted to remind this international assemblage that Christ told

His disciples to "Go and teach all nations." There was no favored little spot allotted to a select few; there was no particular race or nation assigned to special privileges to the exclusion of the universal opportunity demanded by His message to the Apostles. None of us can be indifferent to these impulses in these days of tremendous dangers and difficulties; none of us can afford to forget that the fountain of love is in the Eucharist, and if men forget our Blessed Lord, and if in addition to lapse of memory they visit Him with scorn and contempt and mockery, it would be well for them to remember the saying of the Saviour with the Cross on His shoulder to the women of Jerusalem, "Weep not for Me, but weep for yourselves and for your children."

We must restore all things—not some things—all things to Christ. The challenge for Catholic Action is not to arouse the Hierarchy or the clergy or the Sisterhoods to new zeal, to fresh energy, to renewed rigor for the salvation of souls; this call for Catholic Action, this appeal for universal charity is more directly pointed at us laymen and laywomen, to bestir ourselves to the need of self-sacrifice and self-denial and self-renunciation. "He that would come after Me let him deny himself and take up his cross and follow Me."

UNIVERSAL CHARITY

If we would understand universal charity we must understand its apostolic definition. Of old, Saint Paul wrote to his beloved disciples in Corinth: "If I should have prophecy and should know all mysteries and all knowledge, and if I should have all faith so that I could remove mountains and have not charity I am nothing (1 Cor. xiii, 2). Charity never falleth away, whether prophecy shall be made void, or tongues shall cease, or knowledge shall be destroyed" (1 Cor. xiii, 8).